WORDS OF RECONCILIATION.

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☞ Correspondents may address us, during the summer months, more directly as follows: "L. C. Baker, Princeton, N. J."

PAGANISM IN NEW ENGLAND.

Under this title President Hyde of Bowdoin College in an article in the June *Forum* alleges that there is a decline of interest in church attendance, and in spiritual things prevalent in the New England towns and villages. This decay of interest he attributes to the divisions among those professing Christianity, resulting in rival feeble organizations and in the consequent loss of spiritual energy. And lying back of this division and weakness he finds a main cause in the type of theology and of preaching which has long prevailed in that region. He describes this as based upon "the transcendence rather than the immanence of God." Men have been taught to view God as a great Sovereign to be dealt with apart from themselves, rather than as One who is not far from any one of us, and within the sphere of whose being we live and move and have our being. Hence they have looked upon the incarnation of God in Christ rather as His drawing near in order to treat with men in the matter of their salvation

than as a manifestation of the Father with whom man is in union at the root and ground of his being, and whose loving purpose it is to build up in man the perfect image of Himself.

This indictment of President Hyde is largely true. He might have gone on to state with truth that the underlying cause of this perversion of theology and this consequent decay of vital Christianity is a false doctrine of everlasting punishment. This has been a principal feature in the whole scheme of Christian thought and practice. It would be hard to overestimate its molding power.

But it may be objected "Why is it, now that this dogma has been partly at least given up and its power over the minds of men greatly weakened, that better results do not begin to appear?" According to President Hyde's showing, the Unitarians and Universalists, who have long been engaged in protesting against the hard features of orthodoxy and in preaching a more liberal faith, do not show any better results in church attendance and in spiritual influence than the orthodox. This is doubtless true, and it is to be attributed to the fact that the results of these revolts against the old faith have been rather negative than positive. Their success has been more in breaking down than in building up. The Unitarian in his efforts to give to men a human Christ has gone so far in dissociating the Son of Man from the Father as to leave us without a Saviour truly divine, and with power to lift the world out of its death in sin to God. And the Universalist, in his revolt against the idea of an avenging Deity, has so magnified the idea of His Fatherhood as to obscure the rational and scientific law of retribution which is

wrought into the constitution of the race and is set forth in the books both of nature and of revelation. We do not mean to assert that Universalists have not insisted upon the necessity of retribution as required both by the divine law and by a beneficent regard for the sinner's good, but they have failed to put proper emphasis upon the fact of death as the wages of sin, and upon the office-work of Christ the Life-giver. They have not understood the principle of solidarity by which the wrong-doer suffers not only in himself, but entails the consequences upon those who come after him, and which puts upon the living a burden of responsibility for those who have gone before them and ties up their deliverance with the fidelity of the living. In fact, the Church at large has not yet grasped the law of retribution for sin in the unity of its effects upon both the living and the dead, and as it is being wrought out here in this sphere of earth and time, and in the structure of human society of which we form a part. We must rise to the conception of the human race as one organism, the bonds of which are not dissolved by death, the burden of whose common sin is transferred from one generation to another, and whose redemption from sin must be wrought out by the sacrifices of its elect members, bearing a burden of suffering for the whole, the living being baptized for the dead. Such views of both retribution and redemption are needed in order to enable men to practically realize that sin is no trifling matter, easily disposed of by a merciful legal device or by a transient impulse of faith and pious emotion, that its effects are indeed far-reaching; and it is equally needed to stimulate men to a proper appreciation of the responsibility and dignity

and the self-sacrifice of the Christian calling, which is nothing less than a call to have fellowship with Christ in the work of the world's redemption.

It is because Univeralists have only skimmed the surface of this problem of retribution and redemption, that they have failed to impress men with the danger of neglecting this great salvation or to stir up in their own members a true evangelical fervor to win men to Christ. New England cannot be saved by them from drifting into Paganism nor by their Unitarian associates in liberalism. Nor can the diluted orthodoxy which is made up of a compound of the old with this liberal faith, and which is the principal type of Christianity now prevalent there, prevent this decay. What is needed is a larger, more comprehensive, and scientific grasp of the Christian faith as it is revealed in the Scriptures and outlined in the whole scheme of nature and of man.

FROM GENERATION TO GENERATION.

We desire to direct attention to the frequency and significance of this and kindred Scripture phrases. Every Bible reader has observed how frequently they occur in its descriptions of the truth, the covenant, the kingdom of God. He is said to keep covenant and mercy with them that love Him and keep His commandments to a thousand generations (Deut. vii, 9). "His truth endureth unto all generations." (Ps. c, 5). "His kingdom is an everlasting kingdom, and His dominion from generation to generation" (Dan. iv, 3, 34; Sam. v, 19). "Thy kingdom is

an everlasting kingdom, and thy dominion endureth throughout all generations" (Ps. cxlv, 13).

These expressions are commonly regarded as only another way of saying that the Lord's faithfulness and kingdom continue forever. They convey this thought of perpetuity, but this is far from being all their import. When we are so constantly told that the Lord's kingdom reaches over from one generation to another and that the whole succession of the generations of mankind is embraced by it, there is special hope and comfort contained in the assurance. The phrase brings into strong relief the purposes and power and grace of the eternal God in offset to the wants and woes of man whose days are as the grass. Man is compelled to see one generation after another pass away with plans frustrated and hopes blighted and lives cut short by death. The answer of faith to all this is "Lord, thou hast been our dwelling-place in all generations." In the sight of God, the Living One, the distinction we make between dead and living has no place, "For all live unto Him." His kingdom of power and grace comprehends within the unity of its scope and administration all the generations of men. Past and future generations, the living and the dead, are alike subjects of it. Those who have passed away are still under His notice, His care, His discipline. Before God, who quickeneth the dead, "things that are not" are viewed as though they were (Rom. iv, 17).

This phrase "from generation to generation" brings to view God as Redeemer and Restorer, in whose one life the lives of all the dead are treasured, in whose grand purpose all unfulfilled purposes toward the race are comprehended

and all promises to the fathers are confirmed. Death mows down one generation after another, but this effects no change and thwarts no plan of Him whose kingdom goes on from generation to generation, and whose faithfulness bridges over all these chasms made by death. Let us rise then to some proper appreciation of the foundation laid for our faith and hope in the fact that our God is the Living One whose kingdom spans all the generations of mankind and unites them all under one economy, the outcome of which will be that all the families of the earth shall be blessed.

But all this implies, further, that these generations are linked together in one chain of life. Death does not sever this connection nor break these links.

Science in our day has much to say about heredity. Ethical teachers and social reformers are continually reminding us of the potency of this principle in the transmission and the development of character. This principle lies deep in the organic constitution of the race. But while there is much recognition of the evils that are inseparable from it, there is but slight acknowledgment of the vast treasury of blessing concealed in it. God does indeed visit the sins of the fathers upon the children unto the third and fourth generation. But He also shows mercy unto thousands of generations of them that love Him. So much more in the constitution of the race is this principle potent for good than for evil. Not all the sins of faithless Israel can make God forget His covenant promise to their fathers, Abraham, Isaac, and Jacob, but even down to a thousand generations will He remember it. And so we read that in the end "all Israel shall be saved" (Rom. xi, 26). And this rests upon the deep principle that, in God's

view, as the life of the father is transmitted to the son, so the son is dealt with, not simply as a separate individual, but as a member of a household, a family, a kindred, a race, in all of whom a common life dwells, and who are partakers, each in their time and measure, of a common destiny. The sins of individuals may indeed long delay their participation in the common blessing. They may require their long chastisement and humiliation, for our God who forgives must also punish the guilty. But in the continuity of life from one generation to another the evils that seemed inwrought into the fibre of ancestors may be overcome and eliminated in their descendants, and the virtues of ancestors, which seemed lost to view in their children, may reappear, under the discipline of God, in still later generations. However strange it may sound to some of us, the long-concealed principle must sooner or later be acknowledged, that fathers and children are so bound up in the bundle of life and so made members one of another, that those who have failed in the past may recover standing through those who come after them who succeed in this life-struggle against evil. Of this there is assurance in the fact that God's kingdom so spans the generations as to preserve them in this unity of life and destiny, making them helpers, one of another, sharers in each other's sins and griefs, and in their dominion and joy.

This indeed is the deep meaning of the victory through suffering and death of Him who took on Him the sins of the world. He became one with the race that He might bear the iniquities and sorrows of the race and so redeem it. And every man in whom His Spirit dwells, and in whom Christ is being formed, must share in the world-

burden, and be with Him concerned not only for the living, but be baptized for the dead. When the full results of this principle of race-unity are wrought out, then indeed shall His praise be shown forth to all generations (Ps. lxxix, 13), and all generations shall call Him blessed. It will be seen that "His salvation is from generation to generation" (Is. li, 8)—not for the benefit merely of all generations in some subsequent golden age, but wrought for *all* by One "who calleth the generations from the beginning, the Lord, the First and the Last" (Is. xli, 4), and who is able to raise up and restore "the foundations of many generations" (Is. lviii, 12). It is only in the light of this great principle that we shall be able to join with true intelligence in the prayer and doxology which the Holy Spirit inspires St. Paul to utter as he caught a glimpse of the "mystery hidden from ages and generations, but now made manifest to the saints."

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, from whom every family in heaven and on earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inward man; that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be strong to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to His power that worketh in us, unto Him be the glory in the Church by Christ Jesus *unto all generations* forever and ever. Amen."

JEREMIAH XXXI.

In the heart of the Book of Jeremiah there is found one of the longest and most precious promises of Israel's restoration contained in the Bible. It runs through four chapters, from the thirtieth to the thirty-fourth. With every variety of phrase and illustration the prophet predicts the future regathering and blessing of the people. To suppose, as is commonly done, that the dead of Israel are excluded from these promises, and that they are not interested in the blessings here portrayed, is not only to belittle this word of God; it is to wholly miss its meaning. For the blessing of some future generation would scarcely begin to make good the prophet's word. He has in view throughout, the Israel that had been suffering for its sins under the chastising hand of God, that had been carried afar into a land of captivity, that had been devoured of enemies (xxx, 12–17), and by the sword, famine, and pestilence (xxxii, 24). It was the men who had suffered these calamities who were to be restored. If death were to put an end to all their hopes and shut them out forever from all participation in the promised restoration, then would the word of God mean less, and be of less value, than the word of men.

There is one passage in the thirty-first chapter which so plainly implies blessing for the dead that there is no escape from the conclusion that the whole prophecy was meant to cover their case and to show that death had not and could not put God's people beyond the reach of His power to bless them :

Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

In proof that the children here referred to had been lost in death we have:

1. The fact that no such restoration of the living generation to whom these words were spoken took place during their natural life.

2. It was not to be a deliverance of the men of some future generation, but of the children whom Rachel had lost.

3. The language employed favors the idea that they had gone into captivity to death. It is said "They were not," and "they shall come again from the land of the enemy."

4. In the application of this prophecy to the slaughtered infants at Bethlehem (Matt. ii, 17, 18) it certainly there applies to the case of the dead.

That there is nothing strained in such an application of it appears from the fact, that in other notable passages the spirit of prophecy declares in language the most direct that Israel's promised restoration includes the dead, as, for example, in the vision of Ezekiel xxxvii, where we read in answer to the complaint of "the whole house of Israel" who say "Our bones are dried, and our hope is lost: we are cut off for our parts," "Behold, O my people, I will open your graves, and cause you to come up out of your

graves, and bring you into the land of Israel." Another instance is that of Hosea xiii, 14, where we read "I will ransom them from the power of sheol; I will redeem them from death: O death, where are thy plagues? O sheol, where is thy destruction?"

The fact is that those who read the Old Testament, and find therein no promises of future blessing to the sinful dead through their subsequent recovery from the grasp of death, not only stumble blindly in their interpretation of these prophecies; they fail to apprehend the meaning of the whole scheme of redemption and of the gospel of the grace of God. However we may fail in our attempts to apply this principle of the redemptive value of resurrection to the solution of the mysteries of man's being and destiny, the principle itself remains true. It lies, indeed, at the very foundation of all God's gracious dealings toward sinful man and is the key to the whole Bible.

We may add that nothing is so much needed in our day to clear away the dark clouds and mists that obscure the whole subject of man's present condition and future destiny as the recognition of this principle. The Church is blindly groping in the whole realm of eschatology and even in theology for the lack of it. And worse than this, she has lost in large measure the spiritual energy with which she was at first endowed, because she has lost the true meaning of her election as the channel of God's saving power and grace to the whole human race, living and dead. She is unable, therefore, to enter into the full meaning and practical experience of what it is to have fellowship with Christ in the world's redemption and to be with Him "baptized for the dead."

And the Bible—teaching about retribution, in her hands, fails of its legitimate power over the minds of men. For a diminished view of the meaning and value of resurrection diminishes the effect of the sentence to death, which is the wages of sin; while the attempt to substitute for that sentence a doctrine of eternal torment tends more to shock and benumb the energies of the soul than to stimulate them to right moral action. There needs to be a revival in the minds of wicked men of the fear of death as a prolonged and gloomy captivity in "the land of the enemy," from which resurrection brings deliverance only according to character, to every man in his own order and to every seed his own body—a doctrine which would influence men, because it would be seen to be in harmony with the divine dealings in the whole realm of life and of human experience.

WHAT IS SALVATION?

Salvation has been too commonly regarded as a blessing to be attained after death and beyond the sphere of this present life. Of course it has an immense future value, but it is to be remembered that the evils which afflict man and from which he needs deliverance are those under which he is now suffering. Whatever harvest of sorrow he may reap in the future, the seeds of it are being sown here and now. And with many men hell begins this side the grave.

It is impossible to look into the faces of the crowds of men and women one meets along the streets without being impressed with the thought that something wrong has controlled the development of most of these lives. Scarcely

a face reveals a life that moves on in harmony with God, the infinite source of all life. The features are sharpened with grief or pain, or else degraded by sensuality, or they bear the marks of disease or of some vice of the mind, such as avarice or pride or conceit or selfishness. Every person you meet bears some burden of ancestral evil, left to them as a legacy by those who preceded them in the line of life.

It is manifest then that human nature, as we find it here and now, is in great need of cure. Seldom do we see a perfect specimen of it. There is imperfection in body and mind, in form and feature, in character and conduct, in health and vigor.

Any system of religion, suited to the condition of mankind, must be one adequate to the removal of the evils under which it suffers. It must be one, therefore, which lays hold of evil at its sources, one that can act with energy at the sources of man's life and control all its development.

Now, Christianity makes precisely this claim. Its very purpose, as announced by Jesus and His apostles, was to subdue all excessive and abnormal activities of mind and body. Sin it defined to be lawlessness—the uncontrolled activity of man's energies operating out of harmony with the Infinite and Eternal Energy in whom we live and move and have our being. Jesus came to impart peace, a new power of self-control, an inward purity of heart which would make men conscious of God and bring them into fellowship with Him. And to the same end He healed their disordered bodies. We read as a summary description of His ministry that "He went about doing

good, and healing all who were oppressed of the devil; for God was with Him."

It is sadly manifest that the religion which bears His name does not now fulfill His mission. We are by no means unobservant of the immense good which Christianity accomplishes in the world and would not disparage in the least these results. But it has been given too much the direction of a scheme devised to benefit men in the future life, to the neglect of the ills of this present life. The power of beneficent healing which first attended it is no longer present in it. It has come to be regarded as bestowed only for a temporary purpose, and as being altogether subordinate to its main purpose. And yet there is nothing in its early records or in the faith of its primitive disciples which justifies this view.

And its practical workings among mankind abundantly show that a religion that does not bless man in body as well as soul only half meets his case. True piety is just as impossible in a disordered and ill-humored body as in a distempered soul. In fact, man is so constituted that these two things always go together. The body must be under the control and regulation of the divine Spirit as well as the soul. And where one is subdued the other must be. The body is only the material expression of the state of the soul—it is its ruling thoughts and desires and motives crystallized and condensed. And back of these, also, it is a depository of the ruling propensities of the ancestral lives from which it sprang.

One reason why modern Christianity has failed to meet the wants of the human race in this region of physical culture and improvement has been its failure to fully com-

prehend the Bible teaching that the human race is an organism, and that there is a solidarity of interest between all its members which not even death can interrupt. The dead are still interested in the struggles and triumphs of the living. From this point of view it is seen that the deliverance of the living generation from the burden of its evils carries with it the deliverance of the generations that preceded it. It is because of this principle that the whole creation is groaning and waiting for the manifestation of the sons of God. Their ultimate and complete deliverance must bring the whole out into liberty. Every earnest suffering soul is in his measure even now being baptized for the dead.

If these views were better understood, they would certainly issue in a revival in the Church of attention to this matter of casting out the evil spirits that here and now vitiate and deform and defile the bodies of our fellow-men. There would be more careful instruction in the mysteries of life that meet us at its origin and attend all its progress. There would be more anxiety that these bodies of ours should not become the harbors of vile thoughts and noxious influences. And above all there would be a revived faith in the power of Christianity, and in the office work of the Spirit of its ascended Christ, to regulate and remove these disorders from the bodies as well as the souls of men. In fact, it would be seen that its salvation cannot be wrought in any case in this partial way, leaving half of man's nature under the dominion of evil and emancipating the other half. The two parts of this wonderful nature of ours stand and fall together. The body has been redeemed as well as the soul of which it is the instrument.

Both, indeed, must be "changed." But we are told that the body may be yielded in living sacrifice to God and become a temple of the Holy Ghost in the same process by which we become renewed in the spirit and temper of the mind (Rom. xii, 1, 2).

It ought therefore to be a matter of faith and prayer with the Christian, for himself and his children and for his fellow-men, that God would so regulate and harmonize their physical development as to make their bodies the channels of His grace and power. His Spirit must bring new life and healing wherever this water of life flows. It must renovate men in body as well as soul. This we all admit must be its ultimate aim: "Who shall change the bodies of our humiliation." But this grand renovation of our manhood, which we all recognize as beginning now in the soul, can begin to show its effects also in the body. If we were laying hold of this power of God and wisdom of God for our salvation according to its true nature and adaptation to all man's present as well as future needs, we should witness surprising results in the transformation of the humanity around us, which still goes groaning under its many woes, its insanities and diseases, its torturing abnormities and distortions which make of so many human bodies a prison and even a hell upon earth.

UNITY IN DIVERSITY.

That which makes of the whole company of Christians one body is the possession of a common life derived from the one Head. The mistake is often made of supposing that

this life is imparted only through certain prescribed channels; whereas it is ready to pour itself into the soul of man through whatever avenues it may find open to receive it. This accounts for the fact that the evidences of that life appear in such diverse religionists as the sacramentarian, who regards the sacraments as the indispensable vehicles of it, and the Quaker who discards all such aids.

The object of all means of grace is to beget and nurture in the human soul the consciousness of God. This is the one thing indispensable to salvation. This is the same thing that is spoken of in the New Testament as the mystery of "Christ in you." For Christ is the true Son of Man in whom God was fully manifested, and as His nature is formed in us we grow into the consciousness that He had of an indwelling God. In some Christians this consciousness is developed through the sacraments which speak to them especially of our being made partakers of the divine nature. Through them they "eat the flesh of the Son of Man and drink His blood." Other Christians apprehend the same Christ through the Word, and by that direct communion with Him in spirit which comes through meditation upon His truth, and through the subjection of the heart to His control. Such persons also enter into this state of God-consciousness, being baptized by His Spirit into the one body and partaking of the same spiritual food—of His body and blood.

It is a mistake, therefore, for either of these classes to denounce the other as despisers or rejecters of the grace of God in the gospel of His Son. One of them is sometimes stigmatized as formalists, from whom the essence of Chris-

tianity is concealed by the rites and ceremonies in which it is draped. The other class is reproached for despising its most sacred institutions, and endangering their souls by turning away from the means appointed for their salvation. The fact is that the same essential life is produced in them both by diverse methods. Each comes in its own way into fellowship with God, and into communion with all who love Him. The one question each should ask is, "Am I living the life which I now live in the flesh by faith in the Son of God, who loved me, and gave Himself for me?" "Am I bearing about in my body the dying of the Lord Jesus, so that His life also is manifest in me?"

There is truth, therefore, in the assertion of Professor Briggs, that men may find God either through the Church, the Bible, or the forms of the reason. He is not so far from any one of us that we must seek Him either by ascending up on high or going down into the abyss. These channels are not of equal importance and value. They merge, indeed, more or less into each other, and into one. But we cannot be too strongly assured that God is always waiting to enter into the heart of man and abide, by whatever channel He may find access. Every man, indeed, needs to be awakened to the fact that by virtue of his creation in God's image he has the germ of a divine nature within him, and that God, like the sun, is waiting to pour His quickening energy into it, and to make him a receptacle of His fullness.

Let us, then, by whatever means, and through every channel, seek to nourish and develop this consciousness of God in us. Without it we have no strength, no power of victory; with it we can do and endure all things.

"HE CAME TO HIMSELF."

One of the finest strokes in the incomparable parable of the prodigal son is this: "And when he came to himself." It brings before us the truth that beneath the outer self of a man who lives in the sphere of carnal pursuits, whose personality has been developed in this line of self-indulgence until the very substance of his natural life has been wasted in riotous living, there lies another self behind the outer consciousness, which is ready to make its voice heard and to recall the man to virtue and to God. And this inner self is the man's truest self. Its leading characteristic is its conscious relationship to the Father. "I will arise and go to my father."

It is essential to any man's recovery from the power of sin, that he become conscious that the tie that binds him to God is not and cannot be broken. The only possibility of recovery lies in the potency of this God-consciousness in man. There is no hope for man so long as he believes the tie severed between him and his Father in heaven. He must be brought to the conviction that, however far he may have wandered, there is the germ of a divine nature in him, and that the Father is ever waiting for it to recognize and to assert itself. The God within man must stir him up to seek the God without him who waits to receive, to endow with strength, and to bless him. This awakening in men, dead in trespasses and sins, of the God-consciousness, this coming to themselves, is regeneration. "This my son was dead and is alive again, he was lost and is found."

"THE LIFE OF THE WORLD TO COME."

Dean Stanley, in his *Christian Institutes* (page 370), says of the concluding clauses of the creed, "I believe in the Resurrection of the Dead, and the Life of the World to Come":

The tradition that these words were derived from Gregory of Nyssa, whether borne out by historical evidence or not, has never been disputed on dogmatical grounds, and is important as showing that the orthodox Eastern Church was not ashamed of receiving its most solemn declaration of Christian faith from one who, had he lived in our times, would have been pronounced by some as a dangerous heretic. There can be no doubt in the mind of any one who has examined his writings—and it is freely admitted, indeed urged, by theologians without the slightest suspicion of latitudinarianism—that Gregory of Nyssa, held the opinion shared with him by Origen, and, although less distinctly, by Gregory of Nazianzus, that there was a hope for the final restoration of the wicked in the other world. And whether or not he actually drew up the concluding clauses of the so-called creed of Constantinople, there is no doubt that Gregory, of Nyssa, was present, at the Council of Constantinople—that he, if any one, must have impressed his own sense upon them—and that to him, and through him to the Council, the clause which speaks of the "life of the world to come" must have included the hope that the Divine justice and mercy are not controlled by the powers of evil, that sin is not eternal, and that in that "world to come" punishment will be corrective and not final, and will be ordered by a Love and a Justice, the height and depth of which is beyond the narrow thoughts of man to conceive.

Divine Presence in Nature.—The most advanced disciple of evolution has acknowledged as strongly as the

most pronounced theist that there is a Force in nature at the back of all its other forces which, while itself the agent in the whole evolutionary process, is itself unaffected by any part of that process. The proof of this is, that Mr. Spencer declares again and again that this primal Force is persistent—in other words, that it continues unchanged amidst the constant transmutations of everything around it. Now if this position be accepted it will follow that the belief in evolution, so far from withdrawing the spirit of man from the presence of that transcendental Power that lies at the basis of the universe, is itself a belief in the perpetual necessity of that presence. Let the doctrine of Mr. Spencer be admitted, and whatever else the religious mind may deny, it will be compelled at least to confess that it has found at last in science the need for a Presence which transcends science. Its sense of communion with God will not only be preserved, but justified, and justified by that very doctrine of evolution which was hitherto supposed to be the source of its destruction. In that doctrine of evolution the religious man will still find himself in the immediate presence of the great First Cause. He will be forced to feel as powerfully as did the Brahman that there is really no link of the chain between himself and the divine object of his communion ; that he is every instant face to face with a Power which is unsearchable, with a Force which is transcendental, with a Strength which is persistent, with a Mystery which is inscrutable, and that his own individual life is as really and as fully a product of this Mystery as if in all the realm of nature there never had been any life but his own.—*Rev. Geo. Matheson, D. D.*

In proportion as we are victors ourselves in life's conflict, we shall become helpers of those who come after us and who are left to struggle with life's temptations. The views to which we have attained of the organic unity of the race and of the fellowship between the living and the dead require this. The supreme example of this is our blessed Lord. After passing through death, He was able to pour the whole wealth of His being into the life of the race, and especially into that of His own chosen disciples who became the distributors of that wealth to mankind. So each one of us in our smaller measure may hereafter become a source of spiritual life and a minister of blessing to others, and especially to our own kindred with whom our fellowship in life is the closest and most tender.

The office of those "who have conquered in the fight" is to take their place as hands or feet among the members of the body by which the Head is conveying to the whole body of humanity the blessings of His salvation.

Ex-President White, in *The Popular Science Monthly*, quotes this remark of an eminent Anglican divine: "It is because they have mistaken the dawn for a conflagration that theologians have been so often foes of light."

Future Probation.—The New York *Evangelist*, of May 26th, contains a review of a recent book by Emory Miller, D. D., LL. D., on *The Evolution of Love*, in which it notices the author's theory of future probation as follows:

Dr. Miller holds to a sort of second probation. Not to the obdurate; death puts the perverted into a more hopeless

condition, and the end of that condition must be the extinction of consciousness. Nor yet to children and those innocent of actual sin; but to all that vast majority whose earthly conditions were unfavorable.

His system of eschatology offers a new opportunity to the morally incompetent, and seems to promise extinction to the thoroughly unloving—that is, the selfish. Then, all living beings having become capable of love, the harmonized universe will become a matter of universal consciousness.

The lameness of this theory is seen in the fact that, in providing another opportunity for the "vast majority whose earthly conditions were unfavorable," it does away with its necessity for the extinction of some. For ordinarily it is true of the obdurate and selfish class whom it disposes of in that way, that their evil character was developed under adverse conditions. Commonly it is an evil inheritance. Their claim to another chance is as good as any other class of the "morally incompetent."

It is just here that we find the doctrine of re-incarnation more satisfactory than this hypothesis of extinction. On the one hand it satisfies the demand for the destruction of this evil class, for it pre-supposes the loss by them of personality and a break in the thread of their self-consciousness, only to be gathered up again when the goal of a purified and perfect personality is reached. On the other hand it preserves, for another opportunity to reach the goal of perfect manhood, the germ of the divine nature in every man, and insures that even the most wandering prodigal will at last "come to himself" by recognizing that he is a son of the divine Father. At the same time it provides just the process of judgment and correction

necessary to bring about that result. God's universal law is that human souls must be "judged according to men in the flesh," that they may learn to "live according to God in the spirit."

THE SUBSTITUTE.—Hitherto the Church has steadfastly adhered to the doctrine of everlasting punishment, which it officially defines to be endless torment in hell, because the surface view of Scripture seems to require it, and because her own mission seems to lose its chief importance if she be not sent to save men from this terrible doom. And yet, deep down in her heart, she has always protested against this fearful doctrine. Among her best members there is to-day an earnest craving to find some substitute for it.

The substitute we propose is based upon the distinction to be made between the essential man, made in God's image, and the existent man. We have found that the Bible teaching about hell relates to a destruction to be visited upon man as at present constituted and developed in sin under this present world-system, except so far as the divine nature which forms the ground-work of every man's being may rescue and appropriate to its uses this existent personality. Beyond this destruction there is provided for all men a resurrection, which is always and essentially a redemptive act, although the time and order and degree of the deliverance it brings must, in every case, be according to deeds done. The death and hell of Scripture, therefore, lie this side of and not beyond resurrection. This gives room for an altogether new view of the design of God in providing to raise mankind from death.

We have also discovered that this law of resurrection is connected in some way with the power that is lodged in the race to perpetuate and to perfect its forms of life. It was through a chosen and perfected *seed* that the renovating power was to permeate and regenerate the whole. Here there opens a wide field of interesting inquiry as to the organic connection subsisting between the successive generations of men and between the living and the dead, by which the sorrows and failures of the past are transmitted to the present, and by which the suffering and triumphant members of the whole body become the helpers and redeemers of their brethren. While few of us are yet able to explore this field, we can yet see emerging from this depth of the divine wisdom a doctrine of the vocation of the Church infinitely higher than the old view of her as sent to save men from eternal torment. As the chosen seed, she is the depositary of that saving energy which is to fill the face of the earth with the fruit of a regenerated humanity. And against her transforming power not even the gates of hell can prevail to hold its captives. But her triumph can be won only as she "fills up that which is behind of the sufferings of Christ." And for the doctrine of retribution there remains yet the majestic truth that "Our God is a consuming fire," and "Without holiness no man shall see the Lord."

NOTES ON CURRENT TOPICS.

The General Assembly at Portland made a slight advance toward the settlement of the great questions now before the Presbyterian Church. It sent down the report of the Committee on

Revision to be acted on in the Presbyteries. In the case of Dr. Briggs it sustained the appeal of the prosecutors who were thrown out of court by the Presbytery of New York last autumn, and that Presbytery is now directed to go on and try the case. It reaffirmed the decision of a year ago that the chair which Dr. Briggs holds in Union Seminary is *de jure* vacant, and refused to accede to the request of the Seminary that the compact by which the General Assembly was given a veto power over its appointments be dissolved.

Whereunto all this agitation will lead no one can foresee. The Presbyterians have been building their system upon the false foundation that their knowledge of the truth is so clear and complete that its past conclusions are not to be called in question, and no further growth in the knowledge of these mysteries is to be looked for. It is needless to say that a Church so constituted must be sooner or later shaken to its foundations.

The Presbyterian Journal in its notice of the retirement of the Rev. Paul Vandyke from his professorship at Princeton says:

"When one finds himself no longer in accord with the tenets and teachings of the Church or institution he serves, he owes it both to himself and such Church or institution to say so and withdraw from it."

This remark evinces that the author of it is infected with an utterly unscriptural and degrading view of the Church. It assumes that the Church has already arrived at the full knowledge of the truth, and that her office is simply to hold fast to what she has already gained. It virtually denies that the Holy Spirit has anything more to teach His Church, or that He can ever be expected to use individual members of it to correct any of the ignorance or mistakes of the past, or to lead the whole body on to that "unity of the faith and of the knowledge of the Son of God" which it must attain, before it can come to its perfection or successfully fulfill its high mission of bringing the world to know and confess the name of her Lord. According to the view of this writer, the Presbyterian Church is a mere society—has no claim to be called a Church.

If this kind of doctrine is to control the Presbyterian body, it is more likely to become a morass than a garden of the Lord in which that tree is found whose leaves are for the healing of the nations.

An Unspoken Speech.—Mr. John Shirley Ward, a Presbyterian Elder from California, who was a member of the last Assembly, and who was cut off, as he alleges, from making the speech he had prepared through the operation of "the previous question," contributes it to the *New York Evangelist.* We extract from it some things which ought to have been heard on the floor of the Assembly, and which we are glad to know will secure a wider hearing through the *Evangelist:*

There are four leading propositions of the Westminster Confession, which by the plainest interpretation of English language are clearly set forth:

First. That God, for the praise of His glorious justice, foreordained some men to everlasting death.

2d. That Christ died only for a part of mankind.

3d. That non-elect infants, dying in infancy, are lost.

4th. That the Holy Spirit operates savingly only on the elect.

These doctrines are all in the Confession, but if they were now proposed personally to each minister in this Assembly, is there a single man who would say he believed them?

It would be safe to say there are not fifty ministers in the Presbyterian Church who will stand up before their congregations and say that God, before the foundations of the world were laid, "passed by" and "ordained to dishonor and wrath" a certain part of the human race, and at the same time give Dr. Hodge's definition of this clause of the Confession, wherein he says, "*those passed by are no worse than those elected.*" This is now the creed of the Church and the Committee's report does not change its meaning. Such a declaration from the pulpit would speedily vacate the pews, and the pews would soon vacate the pulpit. A doctrine that cannot be preached certainly has no legitimate place in our creed. If the ministers do not believe these dogmas, and do not and will not preach them, why should they cumber our Standards?

These doctrines are abhorrent to the best Christian thought of this day. They are unscriptural, and they fetter every minister in the presentation of the Gospel to dying sinners. Love is written on every page of God's Word. It gleams in the first

promise made to fallen man, and it reaches its highest octave in the last line of the Apocalypse. But love as an essential part of our theology cannot be found in the Westminster Confession, nor is there a line in it which says that Christ died for all mankind, while Law and Fate and Necessity crop out in almost every line.

The Committee were instructed to so revise the Confession as not to impair its Calvinism! Have they done it? Has Calvin gone through this fiery ordeal with no smell of fire on his robes? We think not. The Committee, in their efforts to uphold Calvin and at the same time propitiate those who were clamorous for Revision, have only enlarged the *scope of election*, by striking out "some men and angels are predestinated to everlasting life," and inserting, "a great multitude, whom no man can number."

This does not satisfy the honest revisionist. The numbers who were saved or lost, have never cut any figure in this question. It is not a question of mathematics. The fact that God has foreordained from all eternity one human soul to dishonor and wrath, and that Christ had made no atonement for that soul, lifts the question to a higher plane. Christ teaches that a good shepherd may care more for one lost sheep than for the ninety and nine who were safe in the fold. It would be a poor comfort to a bereaved mother to tell her, in the agony of her grief over her lost child, that there were ninety-nine of other people's children who were saved. So this compromise, while it strikes at the *Calvinism of the creed*, does not satisfy the earnest revisionist.

Again, the Committee, after due deliberation, has admitted to salvation, *all infants*, instead of only "elect infants." This is very kind to the infants, but it strikes a death-blow at the logical consistency of the doctrines of Calvin.

There is an irrepressible conflict in the Westminster Confession between its teachings on reprobation and the Atonement that Christ has made for every human soul. The Confession teaches that the elect alone are redeemed by Christ, and that Christ died alone for the elect, while there gleams from every page of the Gospel the glorious announcement that Christ died for *every man* and the words, "Whosoever will" and "Come," were the keynotes and inspiration of every sermon of Christ or His Apostles. Here the house is divided against itself. Which of these doctrines will prevail?

The Presbyterian minister is more than half of the time on the defensive, trying to explain how it is, *if* Christ died to save *all* mankind, that He "passes by" some, and ordains them to everlasting "dishonor and wrath." This has been a great impediment to progress from the beginning.

A desire to stand by the traditions of men has had the effect to paralyze the strong arm of Presbyterianism. The penitent sinner

does not want to argue on the great questions of sin and foreordination and election; he simply wants Christ.

We ask this Assembly to give our ministers something that they *really believe*; something that will be as fire shut up in their bones, and then they will make the continent tremble in their warfare against sin and all unrighteousness.

ANSWERS TO CORRESPONDENTS.

MIDDLETOWN, CONN., June 3d.

DEAR SIR: My thanks for June number of "W. of R." Do me the favor to read my article in *Christian Union* of May 21st, also Dr. Abbott's sadly weak criticism thereon.

My name is "Daniel" and so pardon me for venturing to prophesy that you one day will be compelled to alter your creed. Please remember, natural generation can create no new immortal essence in animals or man, no spirit. To have immortality we must be begotten, born again from above. The finally impenitent are "*like the beasts that perish*," "utterly destroyed, root and branch," as "chaff," "tares," "consumed to ashes," "be as though they had not been," "destroyed *from the presence of the Lord*" who is omnipresent; go therefore into nowhere, annihilated. Man is declared by God Himself as "dust thou art and unto dust shalt thou return." This immortal spirit of yours is unscriptural, *utterly*. You quote the Bible *as of authority*, yet discard the most emphatic teaching *that denies your theory*. Satan told dear, confiding Eve, "You shall *not* surely die, but become as gods." Gods are immortal, and theologians constantly pat the old tempter on the back and say, "right, old fellow; we are by nature immortal just as you said."

Wishing you may attain the truth,

D. H. CHASE.

In this letter we have a familiar instance of the conditionalism which refuses all compromise. In the June number referred to, we showed how these Scriptures this brother quotes are satisfied by regarding them as descriptive of the end of the evil personality into which sinful man develops, but not of that essential nature in man which molds him in the image of God, and which must survive all changes of personal manifestation until it reaches the goal of divine manhood. Our doctrine therefore did not imply that every man possesses immortality apart from Christ, or has a

separate immortal spirit, but that the immortal Spirit of God was at work in every man building up for Himself an eternal habitation, and that every man would contribute to such habitation only those elements of his personality which were surrendered to the control of the divine Spirit and were fitted for His use. The personal being and self-consciousness of a sinful man could never therefore be recovered *in toto*, but only as entering into and forming part of the perfected being and self-consciousness of the ultimate divine and immortal man. Such a view concedes to conditionalism its essential truth of immortal life only in Christ, and yet saves us from the dishonorable supposition that myriads of God's creatures, made in His image, shall "be as though they were not," and that His provision to raise them from the dead results in no higher issue than that He will kill them over again with an everlasting destruction. If they were dead, and this be all, why raise them again from the dead?

The radical fallacy in Mr. Chase's view lies in his assumption that regeneration imparts to men a new and essential element of being they never had before. He says "natural generation can create no new, immortal essence in animals or men, nor spirit." True, but neither does regeneration create *de novo* this essence. Nowhere, in all the realms of life, do we know of any new life begotten, *except there be a germ capable of being quickened by it.* This germ must be of kindred character with the life imparted. There must be therefore a divine element in human nature, or it would be incapable of regeneration. A dog or a horse could not be the subject of this change.

Our claim is that if there be this god-like element in man—this capability of appropriating and assimilating life from God—it must be due to spirit, and therefore divine, for "God is spirit" (John iv, 24 Gr.). And if divine, it must be essential and indestructible. And it must hold on in its way toward perfect personal expression. It may in its progress take on imperfect and temporary (evil) forms of manhood. These must perish from the way. Herein is place for what is true in conditionalism. But the divine germ must continue its development through rebirth in the flesh until it becomes receptive of quickening power from

the Son of Man to fashion its vessel of manhood into the likeness of His glory.

In a second communication the same correspondent has this further to say:

You and I are professed truth-seekers, longing to purge our gold of all alloy. Hence I write again. Should you see evident error in my views, please show. Every created being is constitutionally *mortal*, for "GOD ONLY HATH IMMORTALITY, dwelling in light unapproachable," etc. Therefore Jesus Christ *lives by the Father* just as certainly as we do, and not by reason of any supposed "immortal germ" originally lodged in Him. "He *became flesh*," but did not come from heaven as a "*spirit*" and enter into the fœtus prepared in St. Mary's womb. "I am He that liveth and was DEAD." Had He any immortal part in His constitution, that, being deathless, He could not assert truthfully "and was DEAD," and He was "the Way, the TRUTH and the *Life*." He is the second Adam, our *model*, perfect *man*, our noble Brother; "tempted in all points as we are, yet without sin." Unless His Father, by exerting supernatural power, had resurrected Him, He would have "*perished*" eternally, just as would "all who fall asleep in Him," as St. Paul assures us.

The Bible, *so far as I see*, gives no statement that every man and woman possesses an immortal germ. The late, devoted toil of physiologists compels even the most Christian of them to own their failure to find one trace of work done by a soul or spirit or immortal germ in man's constitution. They consider "that which is born of the flesh is flesh." Mental manifestations are absolutely dependent on purely material conditions.

To this we reply, that the remark we made above about regeneration applies also to resurrection. No being could be raised to life unless he were capable of being so quickened. Such capacity implies the possession of a spiritual essence which survives the shock of death. We assert of this essence that it is capable of again being personalized in human nature, and that it will appropriate the personal qualities of the former man so far as they are fit for its use.

This helps to explain the mystery of incarnation. The Christ, the Logos, is eternal. Not as a "separate spirit," but as God, who is spirit, the Christ, who is God revealed, entered into human nature and was found in fashion as a man. He was not, there-

fore, a "created being" and "constitutionally mortal," although the manhood He assumed was mortal. In *essence* the Christ was immortal, while in *person*, as the man Jesus, He was mortal. It was not possible that the Christ should "perish eternally." He was incapable of death, but the person of Jesus in which the Christ dwelt could suffer and die. But the manhood of Jesus was perfected by the Christ-nature in Him, who appropriated it and glorified it as the vehicle of His eternal life. The Son of Man became the image or form in which the eternal Son of God is forever personalized.

It is, therefore, only as any personal son of man partakes of His nature that he becomes immortal *as a man*. He possesses, indeed, an immortal essence of being which makes him potential of this high dignity. It may be erroneous to speak of this potentiality as an "immortal germ." We know too little of this mystery of life to choose our terms here with confidence.

But the point of view from which we look at this whole subject is entirely different from that of our correspondent. He asserts that physiologists are unable to find a single trace of the work in man's constitution "of a soul or spirit or immortal germ." We assert that every vital movement or effect that physiologists are able to observe is due to the presence in the outward frame of an inward man, call it what you please—soul or spirit. He declares that "mental manifestations are absolutely dependent on purely material conditions." We believe, on the contrary, that what we call material conditions are but the outward manifestations of mental states. The prior and primordial substance in this universe is spirit. Back of all outward existing things or creatures there is spirit which gives form and life. And so the deepest thing in man's constitution is spirit—not necessarily as yet perfectly personalized. The personal man we see and know may be unworthy of its permanent abode, and so may perish from the way. But the deepest meaning of the incarnation of God in human nature is that His Spirit means to make of man a temple suited to His indwelling. And this end He must pursue until that nature in every case reaches the goal of perfect manhood and becomes the personal image and Son of God.